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# CA Short treatise 9

Declaringe the detestable wickednesse  
of magicall sciences, as Necro-  
mancie. Coniurations of spi-  
rites, Curious Astrologie  
and such lyke. (?)

Made by Francis Core?

Esaie. 26.

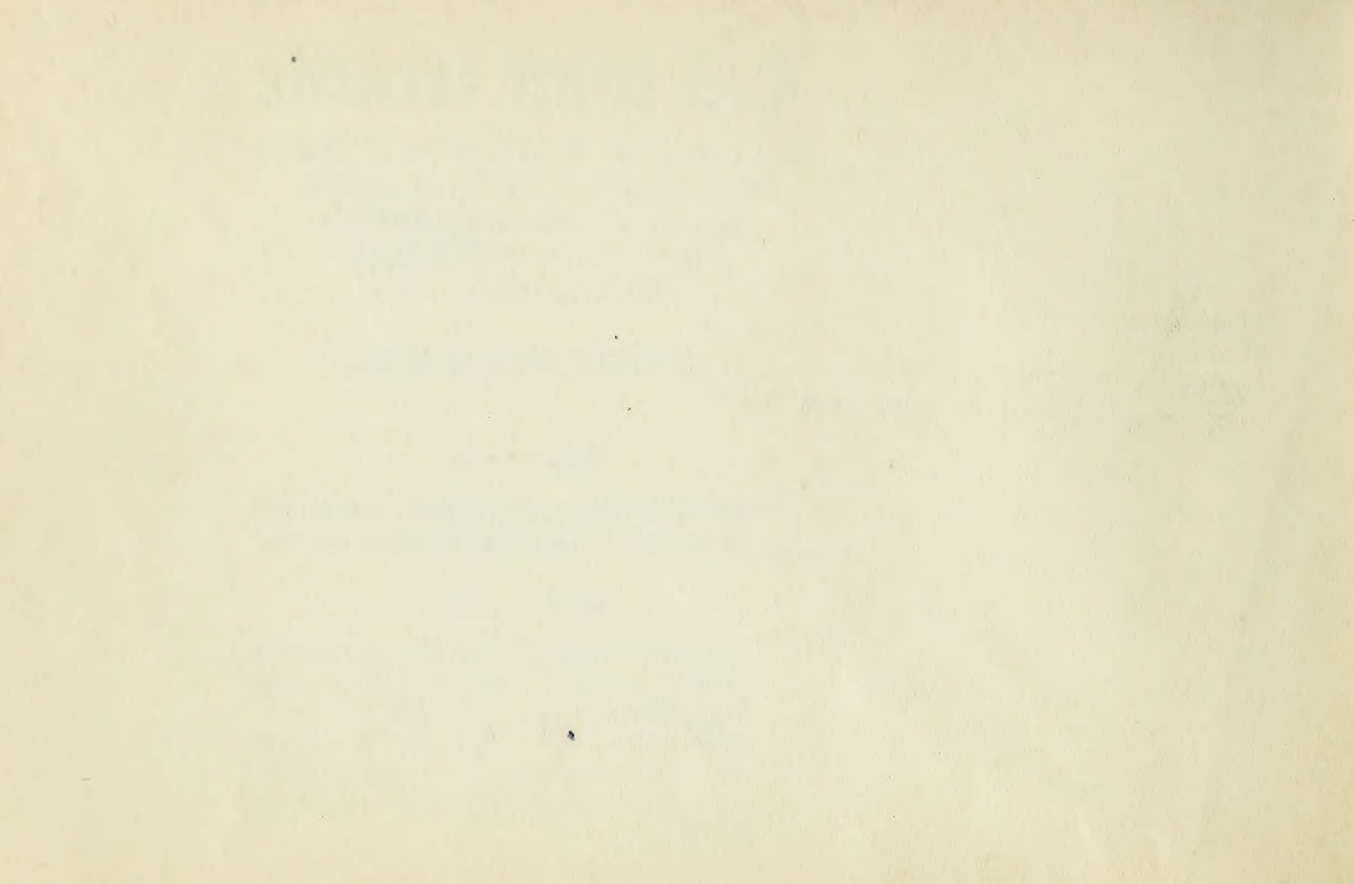
25 Babel is fallen, it is fallen, and all the  
26 Images of her hath he broke vnto the ground.

Esaie. 47.

27 Thy filthines shalbe discovered, and thy  
28 shame shalbe sene. Stande now amongs  
29 thyne enchaunters, and in the multitude  
30 of thy soothsayers, &c. Let now the Astro-  
31 logers, the starre gasers, and Prognosti-  
32 catours, stande by, and saue thee fro these  
33 things, &c.

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A  
B **F**lee from the wrath that is to come  
 You filthy aduers bloode,  
 Least that you perishe in your sinnes  
 As gilty of your bloode.

The wrath of God is kindled  
 All suche to consume quite,  
 That in the filthy soppes of dyegges  
 Of Egypt do delight

Repent therefore I saie to you  
 For merere call betyme  
 And learn to hate the drinkeinge mad  
 Where wallow none but swyne.

A  
B Here mape you reade the twofall ende  
 Of suche as wont to vse  
 Those wicked artes that God abhorres  
 In tyme suche then refuse.

¶ Finis.

**P**ou wicked rout of sorcerers  
 For shame, your lyues amende  
 Lest god doth pour such plagcs on you  
 As neuer shall haue ende

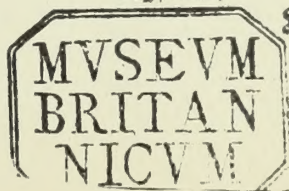
All suche he doth right sore abhor  
 As scripture telth vs playne  
 Repent therfore, and learne to hate  
 These wicked artes, mosse bayns.

Let his sweet rod example be  
 Of late, you saw did fall  
 Into suche as profest the lyke  
 Whome God now home doth call.

Bring forth new frute, & sob yonre sinnes  
 Lest dubble, ire doth light  
 On you that do refuse Gods grace  
 When haue thesame you might.

¶ Finis.

A. y.



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**To the good and gentle  
Reader.** C: 3

**A**lthough, I lacke such eloquence  
and learning, as is to be required in  
him, which would compile any work  
to the praise, or outpraise of a thing, yet for  
I haue my selfe ben an offender in these  
moste detestable sciences, against whome  
I haue compiled this worke, as Astrolo-  
gy, Necromancie, & such like: I thought  
it my parte, for .q. causes principall, the-  
same to do. Wherof the one is, y I woulde  
it shoulde openly be known, howe much  
an offender I haue ben, both towards  
God, and the lawes of my pryncce, & thereby  
I might geue an occasion too all men, too  
laude and praise God for his bountifull gi-  
ftes of grace, that when I deserued his eter-  
nal iudgement he by his gentle and sweet ro-  
de of correction, woulde call me agayne too y  
state of saluation, from which I was falle.  
And also, to blesse this God of merci, which  
hath apointed such a mercifull gouernoz to  
rule and rayne ouer vs. Who as she is se-  
uerer to punish the obstinate and stubburne  
malefactors, so vseth she clementie too the  
penitent

penitent transgressors: wherof I of late  
sufficiently tasted, at what time I stode be-  
fore her graces moste honorable counsayll  
to receiue determinate sentēce for my wic-  
ked offences. The seconde cause of this my  
laboz is: that I woulde deterre and feare  
away, all suche as yet do, or hereafter may  
by the craftines of Sathan be procu-  
red to the lyke. Wherfore gentle  
reader, I moste haretly besech  
thee to take it in good parte  
whiche thinge, if thou  
halt do: I haue my  
desire, who wis-  
sheth ther the  
eternal  
peace of God.

Francis Core.



**A**mongest other the Godly, hol-  
some and profitable sayinges of the  
deuine Philosopher Plato: I call too  
my remembraunce this one, as moſte ne-  
ceſſarie for all Chriſtians to be had in me-  
moꝛie, whiche is this. Non ſolum nobis  
naſi ſumus, ſed ortus noſtri partim pa-  
tria ſibi vendicat, partim parentes, partim  
amici (that is to ſaye) we are not boꝛn only  
for our ſelues, like brute beaſtes, to ſeke y<sup>e</sup>  
ſatiſfinge of our owne deſire oꝛ luſt: but of  
our birth (ſayeth he) our contrye chalēgeth  
a parte, our parentes likewise, yea, & oure  
frendes alſo. Wherefoꝛe to enioye any  
good, godly, oꝛ profitable thinges, oꝛ to re-  
ſerue any benefit oꝛ gift, by the means of  
other, oꝛ through our owne trauels and di-  
ligent labor (if theſame by anye means  
maye ſeme to ſounde to the glorie of God,  
the profit of our cōtry, parentes & frendes)  
in withholdinge oꝛ keepinge backe theſame,  
we ſhal not only traſgreſſe y<sup>e</sup> cōmaūdmēts  
of almighty God, which cōmaūdeth vs to  
do as we wolde be don vnto: but alſo, if it  
ſhalbe well perceiued & diligently marked  
of ſuch as are wiſe & lerned: we ſhalbe found  
maniſeſt robbers & ſpoilers of y<sup>e</sup> high maie-  
ſtie of

ſtie of God, which hath imparted his bene-  
fices ſo liberall vnto vs for y<sup>e</sup> ſetting forth of  
his glorie & finally ſhow our ſelues vniatu-  
rall, both to our cōtry, parentes & frēdes, be-  
wailing our great ingratitude, not onely  
towards God: but alſo toward our cōtries.  
Amongſt (therfoꝛe) y<sup>e</sup> inestimable heapes of  
wickednes, ſinne & dination, foꝛſeinge y<sup>e</sup>  
procliuitie oꝛ readines of me, how apt & pro-  
ne thei are to euil, & alſo ſeing very many  
to erre & go aſtray, eſpecially by one mea-  
nes, wherby they detrude the ſelues, euery  
downe to y<sup>e</sup> boſles lake of diſpeakeable of-  
fences, & ſo ſo much as I my ſelf haue ben  
in y<sup>e</sup> like diſceiued, yea & had almoſt viterly  
perished, had not y<sup>e</sup> almighty power of god  
by his ſūipōtētie and gifts of grace called  
me backe through moſt ſweet & gentle cha-  
riſemēt. And alſo ſeing & wyl perceiuing y<sup>e</sup>  
craftines of wicked Sathā, who (as S. Pe-  
ter teſtifieth) goeth about lyke a rōrig Liō,  
ſeking whōm he may deuour. To cauſe all  
to ſiges to laud his eternal maieſtie, which  
hath ſo renouated oꝛ regenerated me frō y<sup>e</sup>  
ſtate of endles death, into the which I was  
almoſt ſlpt, to ſhew my ſelf myndful ther-  
foꝛe of my loue & duety towards my cōtry  
and frendes, to whom next God and my  
pance I am moſte chiefly bounden, and to  
A.iiij. aduoyd





aduaſyde the filthy vice of ingratitude, then  
the which nothing can wel be moze obious:  
I thought it my part manifeſtly to declare  
and open the wickednes of thoſe artes and  
ſciences, which hath of late time to þ pro-  
vocation of Gods wrath and almightie diſ-  
pleaſure, ben had in ſuche eſtimation, yea,  
rather veneration, that without it þ whole  
ſtate of men (except a few) would do in ma-  
ner nothing, yea, it grew into ſuche credit  
with men, that not onely they iudged the  
courſe of naturall thinges therby to be go-  
uerned, but alſo that parte which god hath  
and doth reſerue to him ſelfe, and his deter-  
mination, as the mynde of man, and ſuche  
like. Nay they ſeaſed not here, but ſo blind-  
ed and bewtyched the wittes of men, that  
ſcant durſt thei credit God him ſelf, if it ſe-  
med that their blinded prophesſes any time  
would make contradiction. How wel this  
appeared in the yeare of oure Lorde God,  
1559. at what time our moſt noble ſouerain  
began her Imperial gouernement & raign  
ouer vs, all men maye iudge, and eaſelye  
perceiue. For although it was well knowen  
vnto all men, what loue and godly zeale, her  
moſt royal maieſtie had and did bear to the  
trew prophetes of God, his afflicted flock &  
woorde

woorde of the croſſe, yet did the people ſo  
waue, the whole realm was ſo troubled &  
ſo moued with the blinde enigmatiſtical and  
deueliſh prophesſes of that heauen gaſer  
Poſtradamus, in ſuch ſort, that euen thoſe  
whiche in their heartes could haue wiſ-  
hed the glozy of God and his worde moſte  
flouriſhing to be eſtabliſhed: were broughte  
into ſuche an extreme coldeneſſe of faythe, &  
they doubted God hadde forgotten hys  
promiſſe, yea, they hong ſo choſly betwene  
the heauenly fountayne of hope, & the bot-  
tomleſſe pytte of bitter deſperation: that in  
doubt it was to which they would adhere  
or ſtick, ſo great was the infection of this pe-  
rilliciall popſoned lying prophesſes. Of all  
popſons moſte difficulte to auoyde by mea-  
nes of the ſweete and pleaſaunte myſtures  
therof, wherfore it may be called dulce ve-  
nenū. A ſweete and delicious popſon: but as  
the prouerbe ſayeth, ſweete meats haue  
ſower ſauce, ſo is this ſweetneſſe tempered,  
with an everlaſtinge bitterneſſe or gall:  
For in theſe ſciences Arologie, Geomancie,  
Necromancie and ſuch like infinite, con-  
tained vnder the general name of Magick  
but eſpecially Necromancy, of which here  
chiefly I purpoſe to ſpeake, is one thinge  
promiſed,





promised: but an other perswaded, for why  
lest they seke ryches: they finde beggerye,  
for hope of good reporte: they haue euel fa-  
me & open shame, for health: diseases and  
grief, for quyet myndes: wandring wittes.  
Of Christians: they becomme infideles,  
turnuge the temple of h<sup>y</sup> holy Gho<sup>st</sup>te into  
a synagoge of Sathan. Therefore deare co-  
trepmen, flee frome these mooste wicked  
and damnable sciences of diuination, ma-  
nifestly prohibited, by the sacred Scriptu-  
res and eternall woorde of God, lette the  
loue of him, whiche for thy sake sweate  
bothe water and bloude, and had his flesh  
rent vpon a crosse, cause thee to withdraw  
thy mynde from the snares of bitter des-  
payre. But if that maye not preuaile  
with thee: let the feare of reuenge, at least  
wise abate thy courage therein, and learne  
this lesson. Felix qui faciant aliena peri-  
cula cauent. Happye and fortunate are  
they, whome other mens harmes, do cause  
to be ware.

The God of Goddes who suffereth no good  
deed to be unrewarded, no wicked offence  
unpunished (whiche hathe said heauen and  
earth shall perishe, but his word shall en-  
dure) hath not only manifestly in diuers &

sundry places of the scriptures forbidde the  
vse and exercise of suche curious sciences: A  
but also hath appointed sharp punishment  
to the vlers thereof, that is no lesse then  
death.

This godly and wholsom law was in tyme  
past executed within this realme, by the  
terroure whereof, many were feared from  
these practises. But now whilost this lawe  
for lacke of execution hath been a slepe, and  
thoffendors nothinge punished: it was in  
suche sorte encreased, that it was made a  
berpe handycrafte, so that manye lynes  
therby, pea, & thought they did as honestly  
gette and gather their substance: as he,  
whiche dayly sweate for the same.

The people were growen vnto suche a  
folly, that scant wolde they ryde o: go anye  
iorney: onelesse they cōsultide, either with  
these blynde prophetes, or at the least with  
their prophesies, whiche yearly to no litle  
hurt, bothe in the sayth of Christ, & wealth  
of the realme, were without all shame de-  
vulgid.

What hurt it did in the faith before I haue  
shewed, what damage it procured to h<sup>y</sup> com-  
mun wealth. mat easily be iudged, for what  
with



AVIB  
with their comminations of warres, and  
dearth, they so tickled the myndes of vnfa-  
tiable niggards, that without al neede, ene  
in midst the plenty: we liued yet in pen-  
urie. Well, to my purpose, I promised to  
open the wicked and blasphemous secretes  
of these deuellish sciences. And although I  
bende my selfe wholly to write agaynst  
superstitious and hellishe practises of Ae-  
romancie, I do not exempte the curious  
parte of Astrologie, from the number of  
them: whose bitter deuastation and cofou-  
ding before God, I most earnestly desire &  
wishe, for this I am able to iustifie, & haue  
the like in my selfe experimented, that of a  
truche it is *Malorum esca*, the very bayte  
or trayne to fer greater mischeues. Fewer  
was there any that coulde yet holde hym  
selfe content with the simple knowledge  
of Astrologie: but loolde wade farther in  
those sciences of prediction, hauing this as  
a grounde worke to fer hygher matters. I  
neede not here to speake any more of it, for  
who list to reade the commendable worke  
of fulce, vttered too thesame intent, shall  
finde of what force it is. But this I knowe  
that what euer is conteyned within their  
bokes, whiche they esteeme, as principall  
rules

rules and pillars of their finable eye to be  
nothing els but weare fables, and toyes, &  
that in them there is no truth at all. Cer-  
teinly the rule of the house and sonne, p  
kyndes, not by the iudgement of one or 2.  
but a number, yea, men of the cheifest and  
mooste experyence amongst them, & shall  
receyue the iudgement of one, & ferme of his  
calculation. The question was asked the  
stolen goddes, the house was to be iudged  
ment exactly take, the Astrologie was to  
the fourme of V. in. house, & to calculate  
for the time, which had, he had iudged, now  
in his forsayde calculation, he had iudged,  
and forgetting hym selfe, and the house  
confessed where he shoulde haue iudged:  
he added, and by that meanes, he had  
signe that shoulde haue beene in the  
the. vii. house, and so contrarie, the house  
whiche shoulde haue been in the. vii. house,  
placed he in the firste, whereby all his worke  
was turned by sbedown, & as we properly  
terme it, the carte set before the horse, yet  
he not finding this his great error, great  
iudgement, that it shoulde be hym agayn,  
so fell it out, that it was recouered, & the  
bypon maye easily be gathered, that if he  
had calculated right, according to the rules



of arte, he shoulde haue quite missed the cas-  
shion.

A How certayn a science is this trow ye,  
and of how good a ground? Yet will they  
presume to enter in iudgements of the se-  
crete motions of men, whiche God hath re-  
serued to his owne proper knowledge. I  
wolde suche did remember this dicticon of  
wise Cato.

*Scito arcana dei celūq; inquirere quid sit?*

*Cū sis mortalis que sunt mortalia cures.*  
He teacheth them wher in to be occupied,  
and not to medle with y<sup>e</sup> misteries of God.  
Yea, this he sayeth moze vnto them, euē in  
thesame booke folowing thus.

*Quid deus intendat, noli perquirere sopte.*

*Quid statuatur de te, sine te deliberet ipse.*  
These are the presumptions imps of Sa-  
than, which cā not yet be cōtēt here to seke  
but according to y<sup>e</sup> hardnes of their hearts,  
(as Paul to the Romans the. ii. Chapter te-  
stifieth) cease not to heape vnto them selues,  
wrath, against the day of wrath. For y<sup>e</sup> star-  
res & skyes are not sufficient for their future  
prediction: but they muste adioyne there-  
vnto moſte detestable partes or societys  
with sprites. Which thing, when they go  
about, & wolde haue any thing brought to  
effect,

effect, they do it by one of these. 6. meates:  
either besides the horrible & greuous blas-  
phemies, they commit in their cōiurations,  
they must fall to some cōpositiō w<sup>th</sup> deuell,  
that is too promise him for his seruice he  
wil abstayn frō wyne, or some certayne  
meates, or drinkes. As I my self knew a  
Priest, not farre frō a town, called Widge-  
water, towhich as it is wel knowne in this coun-  
trye, was a great magician. In all his life  
time, after he once begā these practices, he  
neuer wolde eat bread but in ſtede thereof  
did eat alwayes cheſe, which thing as he cō-  
fessed diuers times, he did because it was  
so cōcluded betwene him & the deuill, which  
serued hi, for at what time he did not bread:  
he shoulde no longer liue. Yea, he wolde not  
blasse to say y<sup>e</sup> after a few years he shoulde  
dye, & that the deuill for his paynes y<sup>e</sup> he toke  
with him, shoulde haue in recompence his soul.  
A moſte miserable and wretched creature  
that wolde in hope of any earthly treasure:  
to sake his Lord & God, which had so ten-  
derly bought him. These are they, of whom  
Paul speaketh in his. vi. & xi. chapters to the  
Corinthians, these are they crucified Chriſte  
vnto the world by their craftes, and therefore it is  
impossible they should be renewed agayne  
by repentance. The





The seconde waye, whiche is as ruel as  
the firste, or rather worse: is thus. For whē  
the spirite is once come before the circle, he  
forthe with demaundeth the erforcisse a sa-  
crifice, whiche moste comenlye is a pece  
of ware consecrated, or hallowed after their  
owne order. (For they haue certayn boke,  
called boke of consecration) or els it is a  
chicken, a lapwing, or some linge creatur,  
whiche when he hath receyued: then doeth  
he fulfill the mynd of the erforcist, for one-  
les he hath it, he will nether doe, neither  
speake any thinge. Of this testifieth bacon  
in his boke of Necromancie, where he tel-  
leth also this storie. After so long tyme tra-  
ueled in these sciences, at last ioynd hym  
selfe with a Turke, whiche was moste ex-  
cellētly sene therein, and longe conferring  
together: they wente aboute too call a  
certayn the deuell, named Egippia, which  
spirite wolde by no meanes make theyn  
answer to any their demaunds, where-  
byppon Bacon, whiche knewe that no-  
thinge coulde be done without sacrifice:  
causeth the Turke to be baptised, and after  
his baptisme, they both entred the circle &  
called the spirite, whiche when she came:  
for all their conuocations she woulde not  
speake,

speake untill the Turke (by the aduise and  
counsaill of Bacon) pricking one of his fin-  
gers with a knyfe, toke the bloude, spred it  
on a pecc of bread, and so caste the same in  
the spirite, which weapeth and wafteth the  
same with her teares, and so eateth it, and  
that eaten: she maketh them direct answers  
res to their demaundes.

Is not this moste detestable: doeth it not  
abhorre any Christian heart too heare?  
God the onely Lord and maker of all thinges,  
hath in the. xxiij. of Exodus geuen a  
straight charge and commaundement too  
serue and feare hym onely. In the. vi. of  
Deuteronomie, by the Prophete Moyses  
we haue the like comaundement with the  
addition, that it maye go well with vs, and  
that he maye preserve vs alpye. And the  
profounde wisdom of God. And the vn-  
sercheable knowledge of hys diuine po-  
wer, for not without a great cause is it said  
that he maye preserve vs alpye, bothe tou-  
ching the bodely lyfe: and also the lyfe of  
the soule. For as concerninge this bo-  
dely life: Alas how many haue moste mis-  
erably ended the same, that haue by these si-  
nistrall artes, deserued the iuste plague  
of god, whereof some I shal recite towards  
the ende



B  
1  
B  
chende of this my booke. The moste ballant  
and godly captayn Ioshua, in his. xxij. &  
in the chapter, exhorte the Israelites af-  
ter this sorte, saying. Feare the Lord, and  
serue him in vprightnes and in truche. Lo  
here this godly Ioshua wolde not only we  
shoulde serue the Lord (as not caring how  
or whiche way) but sayeth in vprightnes &  
in trucheth, that is with all our heartes, with  
all our myndes, & with all oure might & po-  
wer, whiche if we do vnfaithfully: we shall  
not fall into the forsayde nettes of Sathā.  
I mynde not here to speake of the trom-  
perie which they haue in this their worke  
as halowed chalke, water and palme, cir-  
cle, pentacles and plates vsed for defence,  
croune, sword and scepter, as a token of  
powere, fier, oples and pouders to make fu-  
migrations, of their tedious fastes, wa-  
shinges and shauings, of the consecration  
of their inuocations, constructions, liga-  
tions, maledictions and other their forsaide  
instruments, wherein is cōtayned suche  
horrible blasphemies: as my heart quaketh  
to thinke thereon. But euen as ye se their  
beginning is moste detestable: so is their  
endes, according to the same. For as the  
God

God of his iudice can neither see nor work  
maister, neither yet him that seeketh to any  
suche for helpe, vnpunished. For as wel be  
serueth he execution that seeketh to the pni-  
as they them selues.

Example of this: we haue in the first  
booke of Samuēl. called commonly the first  
booke of the Kinges, in the. xxvij. Chapter.  
For after that Saule went once to wyitches &  
forcerers to learn his state: God gaue him  
by quite into better ruin. If then he were so  
precise with his owne peculiar people, that  
he spared not their kinge and annointed:  
what will he do vnto vs? How much more  
thinke ye will he execute his righteous iud-  
gements on vs, that are but the braunches  
of the wylde Olive tree, grafted in by his  
mercy and grace?

I can not se how they maye excuse them-  
selues of cryme by Goddes woorde, that  
either seke too them or procure the pni-  
toos worke, for bothe, by the scripture deserue  
lyke payne, and punishment. For the  
Denell hym selfe is of that condicion, that  
he will not suffer them longe to reygne,  
that vse him as an instrument for their ne-  
cessities.



I remembre a very notable hystorie writte  
in Frisarte, but the tyme is so long since I  
read it, I wel remembre not the place, but  
who so listeth to loke in y tables of his bo-  
ke: maye easily finde it, where he writeth of  
Ortho a spirite. The effect is this, a priest &  
a certayn gentleman, falling at variaunce,  
and the gentleman seming styll too perse-  
uer in his purpose: the priest to abate hys  
corage, and to make him yeelde: sendeth  
vnto him the foresayde spirite Orthon, to  
molest and trouble hym, whiche comming  
about the quyet tyme of the night, whē all  
things are moste styllst: he clappeth the  
wyndowes and doores, as though he wolde  
haue toren them to peeces. The gentlemā,  
regardeth it not, the next night he doth ly-  
ke wise, but a great deale moze fearfully, in  
so muche that it seemed he wolde haue en-  
tered the gentlemans bed chaumbre, wher-  
with all his spirites moued: soddenly asked  
who was there. The spirite aunswereth, &  
tellet his name, & sheweth hym fro whom  
he was sent, and to what ende as is afore-  
sayde. Well sayeth the gentle man, wilt  
thou be contentid to serue me, and leaue thy  
maister the priest? He aunswereth yea, and  
so they concluded. The office of this spirite  
was

was to bring hym newes oute of all places  
of the worlde what was done, within the  
space of. xxiij. houres, whiche thing he did.

After a while, this gentleman beinge  
very desirous to se his new man, for as yet  
though he hearde him, he neuer sawe hym  
requested him earnestly that he mighte see  
hym, whiche thing at the laste he gran-  
ted and sayeth when ye arise in the mo-  
ninge, the firste straunge thinge you se, af-  
ter you be vp: the same is I, so he departed.  
In the morninge the gentleman arisinge  
and casting on hys nighte goun, he might  
se three rushes stande vprighte, and moue  
informe, as though they daunced the hays,  
but this pleased him not, wherfore at night  
when he came to him agayne, he chalen-  
geth the spirite with the breach of hys  
promise, whiche he coulde in no wise a-  
byde, for though he be neuer so vntrew, &  
deceitfull: yet may ye not charge him ther-  
with. And therfore asketh his maister what  
straunge thinge he sawe: he answered no-  
thinge but. ij. or. iij. rushes driue vp & downe  
with a wynde.

The same quod Orthen was I. Nay  
sayeth his maister, I woulde se the man  
heare thy thap, whiche after earnest





quest he graunted, and sayeth, the first lying thinge that ye se out of youre gallery in the morninge in youre court: the same and I.

The morninge comming he goeth vnto his gallery, whiche loketh into his court, and beholde, there he sawe the mosterous fowe and leane, that coulde be, wherupon moued with the sight, caused dogges to be set at her, and so he bapted her, but immediately he falleth sicke, and so from tyme to tyme, pyneth alwaye.

A worthy seruante too serue a noble man, full well he rewarded hys maister in the ende. Neither was it any otherwaies but as they are wonte all to do.

For this is no new or rare thinge amongst those that vse societie with Deuelles, for all haue the like ende, though not after one forme, yet to one effecte. Bakons ende was muche after the lyke sorte, for hauinge a greadyr desire vnto meate: he coulde cause nothinge to enter the stomack, wherefore thus miserablye he serued to death.

Cornelius Agrippa, of whome all the  
/ worlde

worlde speaketh, whose woorkes remayne vnto this daye, of whose ende are diuerse opinions, some rumors haue ben, that when he rode abroad, he had alwayes a blacke dogge, waytinge vpon him, whiche dogge one day in iourneinge: carped hym a waye body and soule, some say that the sword seperate his headre from the bodye, soo that hys ende is vncertayne and moste like it is that he endid after some straunge sorte, that the truely therof is no more manifest.

Fabiane in hys Cronicles, the seventh parte, and where he writeth of Carolus the cyghte, speaketh of a certayne mayde, experte in these sciences, called La pucelle de dieu, that is too saye: the mayde of God, who by her knowledge caused the Frenchmen marneploudye too preuaile in their marciall affaires, as more copiously doeth in the alleged place appeare.

But almighty God, whiche for a season suffereth suche sorcerie and dyuelliche wayes too prospere and raygne, too the correction of sinners: lastely too shewe hys power, and that no good Christian manne shoulde falle intoo anye error:





he sheweth the cleernes of suche mistikall  
things, and so he did in this, for the by a  
knight Burgonion was taken, and after  
sent to Roane in Normandye, too the duke  
of Somerset, and there bzente, for her de  
merites.

Sainct Dunstane (of whom Bale in his  
boke intituled the actes of the English vo  
taries writeth sufficiently, beinge one of  
this sorte and facultie, after diuers & son  
dry prodigious signes in the element sene:  
departed this lyfe, a swarme of deucls cō  
uaying away hys corps.

Thon Grecian, that coniuringe Pope,  
after he had doon many deuclish thinges,  
as testifieth Martin<sup>9</sup> Carfulanus & Plati  
na in vitis Pontificum: was of the deuell  
(as he was dooinge his seates in a forest)  
strangled to death.

What maye we saye of Stanholde of  
late time, whiche was experte in these sciē  
ces, whiche for robbinge of a colledge, in  
the vniuersitie of Oxforde, was hanged at  
the townes ende for his demerites. Many  
haue ended their lynes after these & suche  
lyke sortes, of whome if I shoulde write:  
it wolde conteyne an infinite volume, and  
that is most horrible, where thou seest one  
repent

repent: a numbze are soo soddenly taken,  
that they haue no tyme of repentaunce.

Wherefore I saye to suche of that sorte,  
repent and ainede your lynes, you Adders  
bzoede, and learne by hym that hath felt the  
smarte, to fle from greater mischeues too  
come, for euen now is the are put vnto the  
rote of the tree, therefore deferre no tyme.  
And nowe to those that hereafter shalbe  
moued by the prouocation of the deuell, ei  
ther to practice the lyke, or to seke for coun  
sayll or aduice of them that do vse and prac  
tise these blasphemous sciences: knowe ye,  
that euen as the good corne is with the fan  
purged from the chaffe: so all those be sepa  
rated from the elect and chosen of God, as  
in the former parte of my treatise, I shew  
wed by the example of kynge Saule.

God him selfe hath promised in his most  
holy and sacred scriptures no lesse to do, &  
also for the punishment of suche, hathe by  
his owne decre, in the .xx. of Leuiticus ap  
pointed sharpe correction, sayinge. And if  
a man or woman haue a spirite of diuina  
tion or sothsaying in them: they shall dye  
the death, they shall stone them to deathe,  
their bloudd shall be vpon them.

A moste worthy punishmente for suche  
rebellious



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rebellious traitours. For if we iudge him  
worthy of death that euell reporteth of an  
earthely prince: what shall we saye by him  
that blasphemeth the kyng of all kynges,  
his Lorde and onely sauour? They can  
not saye that ignoraunce is y<sup>e</sup> cause of their  
euell disposed lyfe, for God hath manifestly  
forbiddenn the vse therof, not in one, or two  
places: but in sondrye.

Thus he sayeth Deuteronomie the. xviij.  
When thou shalt come into the lande, which  
the Lorde thy God geueth thee: thou shalt  
not lerne to do after the abominations of  
those nations, let none be founde amonge  
you that maketh his sonne or his doughter  
to go through the fyre, or that vseth  
wythercraft, or a regardec of times, or mar-  
ker of the sleinge of foules, or a sorcerer, or  
a charmer, or y<sup>e</sup> counsayleth with spirites,  
or a soothsayer, or that asketh counsayll at  
the dead. For all that do suche thinges, are  
abominatiō vnto the Lorde. &c.

Also; here he not onely forbiddeth the vse:  
but commaundeth that those, whiche wil be  
his people, and of his flocke: shall not seke  
helpe at the sorcerers handes. Rede the. xxx  
of the prophet Isaia, and ther shall ye find,  
howe

howe he reproveth the chyldren of Israell  
for sekinge too the Egyptians for helpe,  
who were counted experte in deuillish ar-  
tes. Jeremiah in hys. i. Chapter sayeth:  
Heare the worde of the Lord that he speaketh  
vnto you: O house of Israell.

Thus sayeth the Lorde, learne not the  
wayne of the Heathen, and be not a frayer  
for the signes of heauen, though the vayne  
then be a frayde of suche, for the customes  
of the people are vanitie. His directes  
are the lawes of the Lord: howe playne are  
his pathes: howe swete are they to them that  
fulfille them: for it preserveth them from  
endles deathe and payne.

If we do embrace and folowe them,  
we shall not only be sure here in this world  
to lyue withoute dredde or feare, safe from  
oure enemies, both boddelie, and ghostly:  
but after this lyfe, we shall be crowned with  
the crowne of euerlastinge ioye, and felicitee.

Where as the contrarie, and suche as will  
take no admonition, but lyue inordinately,  
shall be condemned to euerlastinge tor-  
rour, whose tormentes, no tonge is able  
to expresse.

Thys



1  
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1  
  
This God of mercye hath offered hys  
grace, wherfore refuse it not, but with all  
humble heartes embrace it, beseeching him  
so to strengthen you with his holy spirite,  
that this lyfe endid, we maye heare  
thys comfortable sayinge of oure  
Sanctoure: Come ye blessed chil  
dren of my Father, possesse  
ye the kyngedome, pre  
pared for you, fro the  
beginning of the  
worlde. Too  
the which  
Father,  
Sonne,  
and holy Spi  
rite, be eternall lau  
des, prayses, empire, and  
glorie, worlde without ende.  
A M E N.

¶ Finis.

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